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ADDRESSES
DELIVERED AT THE
Second Annual Commencement
OF
ROANOKE COLLEGE;
ONE UPON THE OCCASION OF
Laying the Corner-stone
OF THE
EVANGELICAL LUTHERAN CHURCH,
OF SALEM, VIRGINIA,
BY REV. JOHN MC CRON,
OF BALTIMORE, MD.
THE OTHER BEFORE THE
Society of Inquiry on Missions,
BY REV. A. B. BROWN,
OF HOLLINS INSTITUTE, VA.
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# THE PREACHING OF THE GOSPEL, THE PLAN OF THE ALMIGHTY FOR THE CONVERSION OF THE WORLD.

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1 Corinthians 1: 21. After that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.

In all the ministrations of our eminent apostle, the burden of his preaching was "Jesus Christ, and him crucified;" and he appeared to regard the simple proclamation of the Gospel, as the grand, colossal principle, that should dash the system, and crumble the altars of Heathenism, and bring back the nations from the worship of idols to the service of the living God. The nations, as the text expresses it, "knew not God," for the tapers of worldly philosophy were too feeble in their glimmerings, to reveal a spiritual Jehovah; and the traditional light of other times disclosed to them no means of escape from the apprehensions that oppressed them, nor opened a vista through the sepulchre, through which the spirit's eyes might gaze upon the glories of the upper Elysium,—while the miserable inventions, by which they endeavored to supply the deficiency, only served the more strikingly to manifest their real and absolute pauperism. The wisdom of the world had thus been proved, by actual experiment, to be utterly inadequate to teach men their relationships, duty, and destiny; and therefore, apart altogether from the sacredness of his obligations as an apostle, it was perfectly consistent with the highest principles of rational decision, that he should discard it from his teachings, and thus avoid the foul and adulterous connection of the principles and practices of the Gospel, with the grovelling sensualities, and debasing rituals of a soul-destroying paganism.

Taught, as our apostle had been by the personal instruction of the Savior, what mattered it to him, that a supercilious philosophy regarded the tenets of Gospel christianity, as the superlative of folly, when he knew it to be "the power of God unto salvation unto every one that believeth," and "the wisdom of God" unto all its recipients

in a benighted and ignorant world; and that by its omnipotent energies, the stauuehest systems of human invention must be completely overthrown; and that a pure and heavenly morality, and a thorough transformation of our alienated tribes would mark the footprints of its career? Standing with confidence on the demonstrations of its power, and the divine assurance of its future conquests, he penned the language of the text, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe."

This brings me to the consideration,

1. OF THE MEANS EMPLOYED BY THE ALMIGHTY FOR THE SALVATION OF THE WORLD.

These means are all involved in the expression "*The foolishness of preaching*," and embrace the instructions, ordinances, and duties of the sanctuary, for the consummation of which, the corner stone of a new temple to the triune God has been laid by the hand of piety to-day. And for the glorious end of carrying out the design of our benevolent Creator, as expressed in the language of the text, and embodied in the Savior's commission to his disciples, do we rear our sanctuaries, and humbly and yet confidently look for the benison of heaven on the deed.

In the church, which is to be built on this corner stone, will be witnessed the preaching of the Gospel.

1 *In its peculiar truths.* These proclaim the entire sinfulness of man—a sinfulness begun in the bowers of the yet unblighted Eden, before the frosts of death had settled on the branches of the tree of life, when in the persons of our first parents, he cast from him holy dispositions, pure affections, lofty and noble desires, and all the array of feelings, that belong to unsullied and dignified innocence; and brought upon himself

"Disease, death, bondage—all the woes we see,  
And worse, the woes we see not—which throb through  
The immedieable soul, with heartaches ever new."

They deny not the primal grandeur of our race, but describe the majesty of our parentage, and the glory of our dwelling place, before sin had laid its blighting hand on the root of human nature; when, bright and beautiful in the beams of Divinity, Adam walked in uprightness, and cast the lustre of his perfections on all the objects around. But they tell us, that nature is in ruins; and that our world, once enamelled with loveliness, is now blasted

by the curse; and that the rose and the lily have been supplanted by the thorn and the thistle, while the cypress occupies the ground, once covered by the branches of the "Tree of Life." They inform us of the humbling fact, that our bodies, intellects, and hearts, have suffered an unhingement, that we are "all gone out of the way," that every mouth may be stopped, and the whole world become guilty before God.

These truths also set forth the character of God, as "holy, just, and good," as "of purer eyes than to behold evil," as "glorious in holiness, fearful in praises, doing wonders," and as surrounded by the jealousies of an outraged jurisprudence. And while His moral government is exhibited in alarming the impenitent, the thunders of the violated law will never cease to roll from the lips and lives of those, who shall occupy the pulpit of this sanctuary. Happily however, they hold forth the gladdening hope, that this shattered temple may yet be reconstructed into beauty and symmetry, from the wreck and ruin of the fall, for they likewise proclaim "The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin," as "not willing that any should perish, but that all should come to repentance." They tell us not only of our bane, but reveal to us our antidote; and while they strip our souls of the filthy garments of human unrighteousness, and disclose the deformity, which our nakedness displays, they offer us "without money and without price," Jesus Christ, as "made unto us wisdom and righteousness, and sanctification, and redemption."

And in this presentation of the "truth as it is in Jesus," the great fundamental doctrine of the Reformation stands out in boldest distinctness, that "man is justified by faith, without the deeds of the law," and is thus made partaker of the glorious benefits of the Messiahship of Jesus, "who died for our sins, and arose again for our justification," and who offers to the vilest of sinners the fullness of this hallowed provision.

Here will be made known the *urgencies* of the Gospel, calling upon all the "prisoners of hope," to bathe their leprous souls in the fountain that is opened for sin and for uncleanness, and in which all the polluted may be cleansed—upon the wearied, the heavy laden, and the sad, that their burdens may be removed, and the joys of an anticipated heaven be imparted to the pauper and the outcast.



Here will be proclaimed the *mercy*, that meets the returning Prodigal and folds him in a Father's arms—the condescending *compassion*, that pleads with rebels, while holding the treason-banner in their hands; and that offers the benefits of a full and glorious amnesty, to all who give up their rebelliousness. Here will be declared in every sermon, and by every ordinance the *amazing love* of the Almighty to all the families of our alienated tribes; and the rejoicings of that love over every sinner that repenteth; for if, on this sin-clad territory, there is one scene more pleasing than another to its rightful Lord, it is the tear-drop, that trickles from the eye of the Prodigal, and his high resolve, “I will arise and go to my father.”

These are a few of the ponderous truths, which, carried home upon the heart, by the power of the Holy Ghost, are to regenerate and sanctify the world—to close the fearful disruption, that has severed the sin-struck progeny of Adam, from the glorious ranks of an unsinning creation—“to overthrow the mighty alienation which transgression has wrought between the Creator and the creature”—and to bring the vast extremes of intelligent being, a holy God upon the one hand, and apostate man upon the other into honorable and harmonious union—to fasten man's spirit-eyes upon the bright and abiding objects in the world of substance, upon the rising summits of immortality, and the ripened pleasures of celestial glory.

To human eyes these truths are seemingly inadequate to effect the result of overcoming the stupendous antagonisms, with which they have to deal; yet when proclaimed in the name of him, who commissioned the fishermen of Galilee, and attended by the divine influences, though they fall with the gentleness of snow-flakes on the ears of a listening assemblage, they may, in their massive aggregate, form the resistless avalanche of moral principle, which is to crush the opposing forces of the “world, the flesh, and the devil,” and leave Jesus to reign in the regenerated heart, with scarce a rival, and without an end. They are the truths of eternity, and the power of God is in them; and they are, in their omnipotent energies, though silent as sunbeams, to exert an influence, wide as our dwelling place, and lasting as eternity—an influence which “dissolves in mild enchantment on the soil of stubborn natures,” to be followed by a rich harvest of heavenly graces, the flourishing of righteousness, and the abundance of peace. They are to carry to the mourner

in Zion, and the broken-hearted in Israel, a balm, which the influences of the authorized Gospel alone can furnish—to speak in the ear of hardened wickedness, like the voice of God in the deep-toned thunder, muttering through the stormy cloud—to speak in the ear of penitent grief, gentle as the zephyrs that fan the vernal flowers—to plead the cause of the oppressed and the benighted, in strains as “sweet as angels use;”—and when a darkness deeper than midnight settles on the dying hour, to let in on the ears of the departing disciple, the voice of an approving heaven; and thus by the conquests they everywhere achieve for the Paradise above, send a thrill of joyous sensibility through its glorious and innumerable legions.

But not only will this design, of our Father in Heaven, be carried out by the preaching of the word, but also,

2. *By the ordinances of the sanctuary.* Within the walls of this temple, will be proclaimed, through the instrumentality of sacraments, the doctrines of the cross; as sacraments, like the parables of Jesus, are symbolic representations, of the truths and mysteries of our holy religion, and aids to the attainment of its choicest benedictions. Here, especially, will be seen and enjoyed that eucharistic feast, from which the believer goes, as the disciples went from the mount on which the Savior was transfigured, feeling that it was good to be there; for in this ordinance we seem to catch by the ear of faith, the whisperings of Jesus, saying “I am with you alway, even unto the end of the world”—we seem to look into the mysterious anguish that oppressed his spirit, and extorted the cry, “My God, My God, why hast thou forsaken me!” and thus realize in a measure, the tremendousness of our sins, and the magnitude of the love that redeemed us. And by this sacrament, which “shows the Lord’s death until he come,” will the sacrifice of Christ be preached to all, who come within the walls of this sanctuary during the administration of a communion, for thereby is “Jesus evidently set forth, crucified amongst you.”

Thus while the tongue of the ministry, in the utterance of truth, proclaims the Gospel to the fallen; the sacrament of the supper, sets forth the means, by which salvation was wrought out, and the mightiness of the machinery constructed for its achievement. Here is exhibited the conflict with the powers of darkness, when “by death,” Christ “overcame him that had the power of death,” and

won life and immortality for man. The wounds of Christ, the gash of the spear, and the prints of the nails are thus shown to be the weapons of his warfare with the hosts of the apostate, and his death the engine, by which he overturned the tyranny of Satan, and unloosed the bonds of our vassalage. For by sorrowing and obeying in the rebellious nature, by keeping it undefiled, and then presenting it in sacrifice to the Father, Christ literally restored our nature to the position from which it had been hurled by apostacy, and wrought out its reconciliation with God against whom it had rebelled. Thus, in the supper, we have an enduring monument, to commemorate the fact of the wondrous coalition of the divine with the human, when "The word was made flesh, and dwelt among us," that the God-man might be the "mediator between God and man," and by this ordinance is Jesus preached, as "The Lamb of God, that taketh away the sins of the world."

3. *Here also will be enforced the peculiar duties of religion.* Among these duties, Prayer holds a prominent place, and to this one shall I especially refer, as in reference to the ordinances, I confined myself to the consideration of the Eucharist. Here will be offered supplications for individuals and for communities, for our nation and for the world; and, with the promises of our Father in Heaven, we have every ground of reason to expect, that beneficent responses will more than fill the measure of our largest claims. And when you take into the account, the power that is wielded by the faithful supplicant, you will not refuse the acknowledgment, that the benefits of a preached Gospel, even on temporal considerations, are incalculably beyond the pecuniary outlay, which our temples and ministry require. When "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," are marching from fields of desolation to our shores, armed for a wider and fiercer warfare than their last, a Christian's earnest prayer may stay the progress of the scourge, and divert it from its track, and leave our land to smile in the enjoyment of prosperity and peace.

Within this sanctuary will publicans and magdalens offer their beseechments, that their "sins may be blotted out," and "times of refreshing come from the presence of the Lord," to their sin-sick and overwrought souls; while Zachariahs and Elisabeths will seek those lofty benedictions, which no earthly power can impart, the "peace that flows like a river", and the "righteousness that is like the



waves of the sea." Here will assembled worshipers unite their common supplications, that the preached word may be "in the demonstration of the spirit and of power," as on the day of Pentecost, when inspired apostles preached their incomparable sermons to the congregated masses of Jerusalem. Here also will the interests of this community be particularly cared for, and borne, like those of Israel, in the arms of praying Daniel, when he cried, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God; for thy city and thy people are called by thy name;" or as David prayed, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." Thus will intercessions rise in your behalf, that the dews of heaven may fall, thick in blessings, on your hearths and homes; and that happiness may not only be a general feature of your community, but the very atmosphere you breathe. Neither will our country be neglected in the devotions of the sanctuary; as piety never separates itself from the country that fosters it, but watches, with intensest solicitude, over all its interests, and asks the guardianship of heaven to defend them. And the liberality and piety which carry on the erection of this temple, insure the fervent approaches of the prayerful among you, to the mercy seat, on behalf of our country's weal.

Here will the heart of every worshiper, who comes to meet his God, breathe the supplication, that not only covers the interests of our own country, but that extends the hand of charity to the most distant lands, that other sections of our world may enjoy the blessings that distinguish our countrymen, and that the day may speedily arrive, when the vast family of man shall constitute a brotherhood of peace, and when, "from the river to the ends of the earth," shall be heard the acclaim, "Hallelujah! The Lord God omnipotent reigneth."

And let it not be thought, that prayer is the mere utterance of a moving lip; or like the music of a passing breeze, which we regard not; but when flowing from a full-charged heart, a mighty power that is instinct with vitality and energy, as when Joshua spoke to the sun and moon, and when God listened to the voice of a man, and permitted a frail child of dust, to control the movements of the skies. It is prevalent with the Almighty, as it is the appointed medium of communication with the heaven-

ly world, and the vehicle of transmission for its desired benedictions. And I trust you will often find this sanctuary to be, like "the spot, marked by the ladder's feet at Bethel, the landing place of mercies, because the starting point of prayer."

Thus have I endeavored to exhibit a few of the doctrines, ordinances, and duties of the sanctuary, which by "the foolishness of preaching," our heavenly Father designs to lodge in the hearts, and to be practised in the lives of his redeemed creatures; and I now proceed to consider

## 2. THE RELATIONSHIPS WHICH SANCTUARIES BEAR TO THE PREACHING OF THE GOSPEL.

Whether considered in his individual or social capacity, whether as saint or sinner, man requires some edifice in which to offer his devotions, and in which to be instructed in the truths of immortality; and as a sentient being, connected with two worlds, he finds in the services of the sanctuary, whatsoever is necessary, in his present condition, to sanctify his intellectual and moral powers, and fit him for the companionships and employments of a loftier destiny. Indeed all our assemblings in the temples of religion here, are but imitations of the holier gatherings of the church above—our songs but distant echoes of seraphic choirs—and our profoundest adorations but emblems of the "still deeper awe of the prostrate and rapturous cherubim."

In sanctuaries especially, where men are shut in from the turmoils of the outside world, is the truth made to flash its lightnings athwart the pathway of sinners, to expose to them the exceeding sinfulness of sin, to arrest them in their headlong degeneracy, and to save them from the perdition it involves. And, constituted as we are, a stern necessity demands the appliances which churches afford; for the opiates of passion and lust have laid the soul in too deep a slumber, to be broken by the simple strength of ordinary motives; and nothing but the omnipotence of heavenly truth, as developed in the preaching of the Gospel, can weaken the force of its mysterious enchantment, or prevail to arouse it from so fatal a lethargy. It needs the light that flamed upon the pathway to Damascus, when trodden by a persecuting Saul, when the voice of Jesus uttered the startling interrogatory, "Saul, Saul! why persecutest thou me?" The understanding must be enlightened, the judgment corrected, the will subdued, the conscience alarmed, the whole nature influenc-

ed, before sinners will yield to the invitations of sovereign regard, and seek the salvation of their souls. And it is only when this mental and moral renovation takes place, when the truth lodged in the heart, by the power of the Holy Ghost, is made effectual to the regeneration of the nature, that men properly appreciate, or are competent to discharge their obligations to themselves, their neighbors, their country, and their God; and no power has thus far been applied in the history of Adam's posterity, so fraught with the mightiness required, as the preaching of the Gospel of Christ.

1. In the further development of these relationships, I assume the erection of churches to be *a work of humanity*; and I draw my testimony from the unmeasured superiority, which always marks the tenantry of Gospel lands, when compared with the tenantry of other lands, which are still in the bondage of paganism. And in the presence of this broad fact, the question arises, why this superiority in all that dignifies and ennobles humanity, and that gives comprehensiveness and vigor to the human understanding? What is it that has enlightened those lands once shaded by the groves of Druidic superstition; and developed among the rude and savage tribes, that peopled Switzerland in the times of Hannibal or Cæsar, the possession of a high and enviable genius? And why are we advanced in all the elements of intellectual and moral grandeur, while lands, where the foolishness of preaching is unknown, remain in the wild and savage rudeness of a debasing and repulsive heathenism? Is it that our faculties of body and of mind, are woven of finer materials, or cast in a more perfect mold? Is it that vicious propensities are fewer and weaker in our natures; and that a more eagle-eyed daring, and a more lofty ambition are inserted in the framework of our constitution? No, no, no. The forests of our ancient barbarism have been cut and cleared away by the axe and power of religious truth; and the underlying soil has been exposed to the sunshine and the air of Christian influence, while the seed that has been sown, the grace that has been showered, and the light that has been imparted, have been followed by a harvest of moral manifestations, to benefit our fellow men, to delight the tenantry of unsinning worlds, and, like a ripe field of grain, to wave in the mild breezes of an approving heaven, and bend before the zephyrs of a smiling God.

And every temple that is reared for the worship of our

benevolent Creator may be regarded as an oracle, from which must go forth an influence, to exalt the nature, and elevate the heart; and thus to raise the standard of our common humanity, *honored* as well as *redeemed* by the incarnation of the Eternal Word. It may be looked upon as a Moses for the exodus of the nature, from the Egypt of a debasing vassalage, to the Canaan of an exalted liberty.

2. *It is a work of Patriotism.* We regard him, and him alone, as entitled to the name of *Patriot*, who endeavors to disseminate the pure and heavenly principles of Gospel religion through the length and breadth of his country;—for it is only where these principles prevail, that *right* is *might*—that evenhanded justice is clothed with the ermine in our halls of judicature—that the widow is protected in her loneliness, and the orphan in his equitable claims—that property is secured from the grasp of covetousness, and the rampant passions of unbridled lust are superceded by purity and honor. Rightful and reciprocal independence is the legitimate offspring of our holy religion, which defines with authority “the rights, to which the laws of nature, and of nature’s God entitle us;” and virtuous intelligence must be the mighty corner-stone, on which those liberties, purchased by revolutionary blood, must rest in unshaken perpetuity.

When the truths of religion are taught on the Sabbaths, and in the sanctuaries of a land, there is a public as well as a private conscience kept awake, armed with the terrors of eternal retributions, to bear upon the unlawful solicitations of appetite, and lust, and to restrain the otherwise ungovernable surgings of ambition,—so that a human right stands clothed in the garb of a high moral obligation, and an infraction, of an equitable ordinance of man, is regarded as rebellion against the sovereignty of God.

And it is impossible that a thoroughly christianized people should do otherwise than advance with extraordinary speed towards the very summit of attainable prosperity; for having in themselves none of those causes of weakness and dissension, which must exist where vice prevades the great masses of a country’s population, they would consolidate their undivided energies on every undertaking, and, always keeping within the purview of Jehovah’s enactments, would venture upon nothing that could result in disaster. And the men of other lands would pay the tribute of a lofty admiration to the charter of pure and equitable liberty, as drawn from the Gospel; and confess that



"Liberty, Equality, Fraternity," grow as branches on the "Tree of Life," instinct with heavenly vitality, and laden with the fruits of universal philanthropy.

It is a work of Patriotism; and the liberality and piety which are erecting this sanctuary, are saying by this undertaking, "Land of Light, may thy glory brighten!" Land of Washington may thy freedom be eternal! Land of Charity, may thy hand never lack the means to gratify thy benevolent desires! May religion spread a charm over thee, sweeter than thy scenery, and powerful for thy guardianship, as the protections of Omnipotence! May annual harvests wave in beauty on thy burdened fields! May thy soil never be trodden by the foot of an invader, nor the walls of thy hamlets echo the war-whoop of conquest! May "Peace be within thy walls, and Prosperity within thy palaces!" And in this holy patriotism we have an assurance, that the states of our confederacy shall constitute a pyramid, beneath whose shade, despotisms must crumble, and "around whose summit, eternity must play."

But let a contrary policy be pursued; let the Bible be banished from our schools and colleges, (as in Girard college;—let every thing be taught, but what is ineffably important we should understand;—let our Sabbaths be disregarded, or devoted to revelry or secular affairs;—stop the happy crowds of Zion's travellers, who seek the blessings of the house of prayer;—silence the rich music of our churches' songs; and soon will "Exeelsior" be translated into "Ichabod," and the very bell, which first proclaimed the mighty truths, embodied in the "Declaration of Independence," will throb in thunder, tolled by the earthquake of our ruin, the knell of departed liberty.

3. *It is a work of Piety.* "The foolishness of preaching" being the plan of the Almighty for the salvation of the world, the heart of the genuine disciple must rejoice in the increase of all facilities for the proclamation of the truth, the dispensation of its sacraments, and the discharge of the obligations they involve. The past is a demonstration of its power, and a satisfying pledge of its achievements. It has triumphed over the polished and licentious paganisms of Greece and Rome; the barbarisms of Gaulish and German superstition; the bloody sacrifices of Thor and Woden; and the wilder and more atrocious rituals of Britain and of Mexico. It has stopped the cannibalism of the Pacific isles, and the widow burning and infanticide of India, so that no longer do human victims bleed as sacrifices to im-



aginary gods, beneath the bloody knife of superstition, nor shriek their anguish to the mountain wilds, to be mimicked by the echoes of the wilderness; for wherever "the foolishness of preaching" is known, the very firmament seems to breathe the syllables of the Almighty's regard, "I will have mercy and not sacrifice." It has planted the Rose of Sharon in the groves of Britain, "the lily of peace" in the valleys of the Alps, and over their Jung Frau and their Jura, it has made the "Star of Bethlehem" to shine. And in our own land, where the wild red man, with his tomahawk and scalping knife as his kindest diplomacy, and the war-whoop as his choicest melody, roamed as the painted lord of a savage and wooded desolation—aye here has the Gospel reared its temples, its asylums, and its colleges, whose domes and spires seem to point our souls to the eternal world, and lend an air of moral grandeur to the splendid scene.

Its mightiest trophies are in the presence of Jehovah's throne, where they sing the everlasting song, and sweep the rapture from their heavenly strings, "unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever." And what it has achieved is a pledge of what it shall yet accomplish, when it shall wield the scepter of acknowledged supremacy over all the climes of a regenerated world, and when Jesus shall see the "travail of his soul," and be satisfied with the conquest of our blood-bought tribes.

And every new shrine for Christian devotion is an advancement in the march of victory. The weapons of the warfare are those wielded by the fishermen of Galilee, the "Sword of the spirit, which is the word of God," which wounds, that it may heal; and kills, that it may make alive. The power of this sword is shadowed forth, by the chisel of the sculptor, which by every touch causes a resurrection from a sepulcher of adamant—and by the pencil of the painter, which kisses and kisses the sleeping canvass, till it wakes and smiles. Thus are souls "created anew after God in righteousness and true holiness, to discharge the obligations, which their creatureship involves, to themselves, their neighbors, their country, and their God;—and you by this enterprise of christian philanthropy, are lending your assistance to consummate the purposes and victories of Jesus, when the banner of Christianity, blushing with the crimson tints of atonement, shall wave in triumph over a conquered and a happy world.

In view then of the massive interests involved, those of humanity, country, and religion, I appeal to you for aid to rear this sanctuary to the honor of your God. I call upon you as men, thus to elevate your race intellectually and morally, to its rightful standard, by the preaching of the ennobling truths contained in the Gospel of Christ.

I call upon you as patriots, and I feel I shall be successful. I call upon you to scatter the seeds of heavenly principle through the vast spreadings of our unparalleled confederacy, that the proud eagle, at once the boast and emblem of our spirit, may never, with nerveless and palsied pinions, droop over the dishonored ægis of a broken constitution, but that the evergreens of righteous prosperity may bloom unfaded in the land of our love. Let these considerations arouse your feelings, excite your patriotism, and command your energies.

If you live at the very period, when the crisis, to which the nations of the earth must come, is at the door—at an age that is pregnant with greater events, than any emblazoned on the records of time—when among the goaded nations of Europe, the fires kindled at the altars of our liberties, are burning in concealment, ready to break out, and consume monarchy on its footstool—at an age when every system, civil, social and religious, is passing a fiery scrutiny, so that what is false in that, must be abandoned, and what is wrong in this, must be removed—if such be the period at which you exist and act, then is your responsibility equally high, to reform in a large measure, the civil, social, and moral policy of the world.

And if you would not have our own thrilling and romantic history to perish—our simple and our noble institutions to be remembered only as a dream—if you would not have the graves of Washington and his revolutionary compeers deluged with fratricidal blood—if you would not have the flood gates of iniquity lifted up, to bear away upon the purple tide of public degeneracy, all that is lovely and of good report, aid in the erection of this sanctuary, that from it may flow the cement of Gospel christianity to bind in one, the hearts of our countrymen.

I call upon you as Christians. And here I shall not fail, for in view of the responsibilities of time, and the corresponding retributions of eternity, do I make my last appeal. The cross, with all its tremendous associations, calls upon you for your aid, “As ye have therefore opportunity, do good unto all men.” The interests of perishing

and yet undying souls plead for succor at your hands. And shall they be compelled to testify against you when the secrets of all hearts shall be disclosed: "We called and you refused, no man cared for our souls?" Shall Jesus be compelled to say, "forasmuch as ye did it not unto the least of these my brethren, ye did it not to me?"

No, I am assured it shall not be. I read the assurance in your throbbing hearts, and in your tearful and your earnest gaze. You have the large and liberal feelings of the Christian's heart, and I therefore leave it in your hands, that you may obey the impulse of your generous hearts, and thus secure the erection of this sanctuary, for the preaching of the Gospel, the salvation of sinners, and the honor of your God.

# ADDRESS.

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## YOUNG BRETHREN OF THE SOCIETY OF INQUIRY IN REGARD TO MISSIONS:

I am before you, at your request, to address you on the noble subject of Christian Missions. While I express an unfeigned sense of my inability to rise to the level of my grand theme, suffer me to commend the spirit which has made prominent, among the closing exercises of your Institution, the great cause of humanity. It argues well for the appreciation, by instructors and pupils, of the true design of education, and the high responsibilities of the educated christian.

Here, I must pause to congratulate myself on having such an audience as I prefer to any on earth—an audience consisting largely of young men, seeking the thorough mental discipline, and the varied mental treasures which are afforded by our higher schools of learning. Even a single truthful hint, dropped here, may give a happy direction to the energies of those who are to be among the leading minds of our land; the utterance of a single generous sentiment may kindle a noble enthusiasm in the breasts of those who belong to the most generous, and the most enthusiastic class of our race—our young scholars. We wish to interest you my young friends, in devising schemes of good. And it is not without hope that we indulge this wish; for not only do young men at a very early age shape their own destiny, but, in many instances, whilst pursuing the higher branches of education, they form the first conceptions of the most useful and wonderful discoveries, and sketch the outlines of the most extended systems of beneficence. Lord Bacon, when a student, in the eighteenth year of his age, poring over the dry rules and barbarous technicalities of scholastic logic, formed the germ of his system of Inductive Philosophy, which it took his entire life to develop and mature, and which has revolutionized most happily the scientific systems of Europe and America.—Wickliffe, at about the same early age, began the study of Theology in Oxford University, and very soon conceiv-



ed the design of making the first modern translation of the Scriptures into a living tongue. This happy thought led to his emancipation from the thralldom of popery, started the great Bohemian awakening, under Huss and Jerome of Prague, and, by its indirect effect on the grand Protestant Reformation, as well as by its more direct influence, prepared the way for the mighty upheaval, in England, in the seventeenth century. Luther himself had just completed his collegiate course when he caught the simple, but majestic idea of salvation by faith; and though he cannot be said to have formed, at that time, a distinct plan of life, he imbibed the sentiment of faith in the Bible and faith in Divine providence, which, like a pillar of fire, ultimately led him out of the land of bondage. The Wesleys and Whitfield were students of an English University, when they originated that scheme of evangelization for which, however we may differ with the venerable authors, I firmly believe, every one of us has reason to be devoutly thankful. And suffer me to mention, as still more to my purpose, that, whilst the American Christian public was slumbering over the Redeemer's last command, with, here and there, one attempting a little coasting attack on our bordering heathenism, the earnest and enterprising minds of Judson, Rice, Hall, Nott, Newell, and Mills, students of Williams College, and Andover Seminary, formed the design of offering themselves, as the first missionaries of America, to the vast and benighted Oriental world. O I love to speak to young men about missions! For the missionary enterprise is emphatically the enterprise of young christians. Few men who had not thought of the scheme before forty, have ever approved it; fewer who had not resolved, before twenty-five, to become foreign missionaries, have ever engaged in the work. And this is the enterprise of highly educated young christians: at least, the enterprise in which they alone can directly and personally engage. Without questioning the great desirableness of a thorough education in every christian minister, we are prepared to admit that there are many places in Protestant Christendom which men of vigorous, though untaught intellects, and of warm and earnest hearts, can fill with profit to others, and credit to themselves. But no one who is not highly educated, can grasp the spirit of a heathen superstition, thread the intricacies, with which it is almost always associated, and master (often without



the aid of dictionary or grammar), the difficulties of a language widely diverse from his vernacular tongue.

I come, then, specially to endeavor to interest educated young men in the missionary enterprise.

Our subject is admirably adapted to the declamatory and the pathetic. Missions constitute the poetry of christianity. No subject presents so sublime an object to the imagination, or so inviting a theater to the sensibilities. But I shall restrict myself to the less grateful though, perhaps, more profitable task of presenting truths—some of them stern and repulsive, the reception of which is indispensable to earnest interest, and successful activity in the missionary enterprise.

I. You will be interested in the evangelization of the world to the extent that you are *impressed* with (not merely convinced of) the original and total depravity of the human race, and the perfect and exclusive adaptedness of the gospel to remedy this depravity. I need not long detain your attention on a subject, which is the staple of every gospel sermon, and the cordial reception of which is necessary to the thorough appreciation and hearty acceptance of *every* leading doctrine of the Bible. It is not the mere *existence* of sin that I would have you to admit. This you cannot blink. Though the heart of man is deceitful above all things, it cannot deceive itself about its own wickedness; and scarcely about its desperate wickedness. *Actual transgression* reveals itself in every consciousness; and when we leave the inner world, where self-partiality exerts its warping and extenuating influence, it is written on the surface of society in characters, which he that runs may read.

The very existence of *government* is a monument to the wickedness of our race. For government is not simply the development of the social spirit, but the exhibition of the social and the selfish spirit combined to resist wrong. Every bolt that defends property, every bar that shuts in a prisoner, every penitentiary, and every gallows speaks eloquently of guilt. But neither consciousness nor observation can reach the *origin* of sin. They alone cannot decide whether sin is the irregular action of a nature, in the main, sound, or the natural result of a depraved and vitiated moral constitution. *Reason* and *Revelation*, however, return concordant answers on this point. A disease so widely spread, so early developing itself in every individual of the race, must proceed from an in-

herent taint in our nature. A crop of evil, so certain, so slightly dependent on climate and culture, must spring from a corrupt seed. It is vain to ascribe the existence of sin to education, to example, to social institutions.—We admit their power to modify, to pervert, to improve, but not to alter, the very organism of the soul. Education can develop,—it cannot create; it cannot transform the lamb into the tiger; the saint into the demon.

Education the most skilful, example the most blameless, have not been able to prevent the perpetration of evil, never taught either by precept, or by example. Besides, such an account of the origin of sin is a palpable begging of the question. For, who could have taught the first teacher of evil? Who set the first wrong example? Who constructed the first social fabric on erroneous and perverting principles. The action of principles, now in operation, could no more have originated evil, than the action of mechanical laws could have started motion in the planetary worlds, or than the action of geological principles, now in operation, could have caused the various transformations recorded in the strata of the earth. An embassy from another world must, logically, have been the first disorganizers in our own. So, the Fourierite needs an importation of teachers from a higher and purer sphere, to set in successful operation his fondly cherished and romantic scheme of restorative education. No, my hearers! No theory of the baneful effects of ignorance and prejudice and educational distortions will account for facts. Sin is the great and palpable phenomenon; original and total depravity, is the true and obvious philosophy. We challenge the world for a better theory than this, found in a book not given to theorizing, viz: "By one man, sin entered into the world, and death, by sin; and, so, death hath passed upon all men, for that all have sinned."

The hearty appreciation of this fundamental truth is *indispensable* to our earnest interest in the conversion of the world. It would be wonderful if a man who entertained low and inadequate views of the wants of the world, should be deeply interested in ministering to the world's greatest want; and it would be more wonderful still, if men possessed of the ordinary sympathies of our nature, could realize that they themselves had been snatched from the miry clay, and the horrible pit, and not feel a deep solicitude for the rescue of others from

the same danger and ruin. It will be seen by a single glance at the missionary relations of the various sects of christendom, that no sect which rejects the original depravity of human nature, is represented by a single missionary in heathen lands. No one will expect Unitarianism, Socinianism, Universalism, or any other ism which stultifies the gospel, by ignoring its object and its necessity, to stand in the van of the sacramental host of the heralds of salvation. They may follow on at their leisure to abate our excessive zeal and benevolently to set right those whom we have deluded with groundless terrors.—But they see not, according to their theory of man and of the gospel, the need of such an expenditure of zeal, of energy, of means, and of men. On the contrary, there is not an intelligent denomination of christians on earth, entertaining scriptural views of our hereditary ruin, that is not,—I will not say adequately, but decidedly and increasingly alive to the great missionary movement.—Some small and waning communions, whose creeds exhibit no defect on this point, but who are sunk in the lethargy of anti-nomianism, and whose strained conceptions of scriptural influences make them expect a distinct, heaven-sent gospel to each sinner, are very consistently awaiting a second commission sensibly given to their individual selves, “Go *ye* into all the world, and preach the gospel to every creature.” But not so with intelligent christians. Let our people be intelligent and sound in the faith, especially on the fundamental doctrine just considered, and thousands of hearts will be constantly ascending to God, in earnest prayer, for the conversion of the race; millions of money will be consecrated to this object; and our young men will go forth in increasing numbers, to bear the message of eternal life to a perishing world.

II. I must insist, in this connexion, on the importance of believing that what we have been accustomed to regard as the human species, is indeed a species, and not a group of distinct, though similar species. It is true that the general belief of the divinity of the human race, would not *necessarily* destroy the missionary spirit, if it did not destroy faith in the Bible. For it cannot be doubted by any fair interpreter of the word of God, that the expressions, “every man,” “every creature,” “all flesh,” “the world,” which are employed by sacred writers, in indicating the extent of the malady of sin, and the extent of the com-

mission to preach the gospel, are designed to apply to what is *popularly* called the human race. And we have the authority of the Bible for regarding all the tribes of rational beings on earth as embraced in the grand apostasy, and as provided for by the gospel. All this is evident upon any principles of interpretation. But the plain and obvious meaning of the Bible involves more, viz: that all men are descended from a common father, and that all fell in that father. Now when we read, in such a book as the Bible, so sustained by varied and multiplied lines of argument, that "God hath made, of one blood, all men to dwell on the face of the whole earth," what is there in the pretensions of the youthful science of Ethnology that ought to cause a moment's hesitation to receive its teachings in their *obvious* meaning? Especially when this obvious meaning involves no absurdity? Suppose there could not be found in the diversity of any animals, known to be of the same species, any analogy to the diversity in the tribes of man! What of it? Why should there not be, in an animal organized to live in every latitude, and in every climate, a greater susceptibility to adaptative changes, than can be found in any other animal? And upon the supposition that no parallel could be found, who has kept the records of any animal pair, and their descendants during the thousands of years of the historic period, to be able to assure us that their divergences from a common type have not been as great as those in man. But, indeed, the argument from analogy, so far from being equivocal or adverse, is singularly *favorable* to the doctrine of the unity of the human race. Differences in climate, and in culture are yearly developing greater diversities in vegetables from the same seed, than can be found in men. Animals of the same species in Europe and in America, have in two or three hundred years separated further from each other than European is from Indian or African. The law that the hybrid or cross between distinct species is sterile, is absolutely decisive of the question; for the human half-breed is not sterile. And if we admit (as we do not admit) that hybrids are not in all cases, incapable of reproduction, but only liable to degeneration and ultimate extinction; I submit that there is no proof that this latter is true of the human half-breed. There has been much round and confident assertion to this effect. But no patient observation, no cautious and wide induction, such as true sci-



ence requires, has proved that human half-breed races cannot be perpetuated. The truth is that the apparent absorption of half-breeds in the parent races, is the result of a principle as applicable to all stocks as to supposed hybrids, that the issue of any pair generally deflects towards the characteristics of one or the other parent, and is rarely or never the mean of the characteristics of the parents. In addition to this one decisive argument, we should notice the close similarities of all the human tribes physically, morally, and intellectually. The anatomist learns his most important lessons on the structure of the human body from the dissection of the African. The mental philosopher finds the same faculty of reasoning, the same instincts, the same emotions, in greater or less development, in all the tribes of men. The historian draws instructive conclusions from the records of every nation. Besides, there is not a race on earth, which has been, a long time, subjected to the elevating influences of the gospel, that has not shown itself capable of all the attainments which the more favorable races regard as their peculiar glory. Now shall differences in color, or a few minute differences in the forms of men's feet and noses be allowed to shake our confidence in the authority of the *obvious* meaning of scripture sustained by so wide a range of analogies?

Let me warn you, my hearers, against the plausibilities of a theory, which stifles the outgoings of universal charity! Let me insist that no Southern Christian abandon his *impregnable* ground of defence in the Scriptures for our peculiar institution, to embrace a system constructed by infidels, and, in the main, sustained by infidels. Let us study the proof of the unity of the scriptures; and let us not exclude, from our fraternal recognition, our quiescent, old foggy cousin, the son of Shem, nor our less fortunate and respectable kinsman, the son of Ham. The true Christian *will* be active, *as a matter of duty*, in spreading the gospel, whatever may be his theories of the race; but he will be the more active, and the more enthusiastic if thorough conviction of the consistency and reasonableness of his course reinforce his sympathies, and his sense of duty.

III. The gospel has shown itself to be the great supply for the wants of the race.

A broad line of demarkation can be drawn between the nations which have the gospel, and those which do



not enjoy its light. And in Christian lands, in precise proportion as the Bible is free to produce its legitimate effects, are men elevated! On the contrary, in lands where the gospel has never shed its purifying and cheering beams, darkness covers the earth, and gross darkness, the people. But sin, superstition, idolatry, may surely account for the inferiority of these tribes, without our having to resort to the derogatory hypothesis of their original and inherent incapacity.

Whilst we justly magnify the value of the gospel to us, and infer its capacity of equal effects on other races of men, we are often met by the allegation that the superiority of Europe and America over Asia and Africa, is due to the excellence of their institutions; and that the success of the gospel in them, is to be ascribed to the admirable mold in which it was received. But if we have, in our very brief discussion, established the unity of the human race, it seems to follow that the superiority of one part of the race over another is not owing to any original and inherent excellence which it possesses. That climate and other circumstances, originally independent of man, first tended to make one portion of the human family more vigorous than others, and that this increased vigor tended to the establishment of better institutions will not be denied; and that Christianity flourishes more in a better soil, whether that soil be a society, or an individual heart, is certain. But this is far from involving that the Christian religion, subject to these modifying circumstances, is not the main cause of our superiority. The different Gallic and Germanic tribes, from which have sprung, the nations of Modern Europe—so diverse in their destiny did not exhibit to the minds of Cæsar and Tacitus, the distinctions which have since characterized them. The Britons were regarded by the Romans as the most degraded of nations. The Anglo-Saxons were despised by their Norman masters, as incorrigibly brutish, lazy, and perverse—thus having, like some more modern nations, charged to their character, what was due to their circumstances. The introduction of Christianity preceded their first elevation, and every step of their social and political advancement, has been ushered by some great religious movement. Des Cartes, according to the high authority of Cousin, was preceded and produced by the theology of the church; Leibnitz was preceded by Luther; Bacon and Locke, by Wicliffe and the British

Reformers. The glorious political revolution of 1688, so dear to the hearts of Englishmen, was born of the religious ferment of the immediately previous years, in which the best blood of Protestantism flowed freely.—The religious ideas evolved by Roger Williams, the great revivals started by Edwards and the Whitfields, and the manly resistance opposed to religious despotism by many Christian ministers in Virginia, warmed and cherished the germs of the American revolution! And even now, it is not so much the tree of our liberty, that spreads its patronizing branches over our Christianity, as it is the rock of our faith, that supports the edifice of our freedom.

So much I have said to vindicate the claims of the gospel to the authorship of our blessings; and not—I would say with *all the emphasis* I can employ—to induce you to give chief prominence to the concomitant benefits of Christianity. Sin is the great disease of the world: other evils are its effects. Let us after the example, and in obedience to the command, of Christ, treat the disease, and not the symptoms. Let us, like Paul, determine to know nothing among the Heathen, save Christ, and Him crucified.

It is most instructive, that Jesus Christ and His apostles never mention the *incidental* effects of Christianity as any inducement to activity in proclaiming the gospel.—So deeply were they interested in the momentous work of the soul's salvation, that they had no time or taste for subordinate subjects. And, my brethren, we shall be successful in all the objects of the gospel, just as we follow their example. The private Christian will enjoy the incidental benefits of Christianity most when he thinks least of them, and most of doctrines and duties; and the incidental benefits of missions, like pleasure, will be most obtained when least pursued. We rejoice in the incidental benefits of our religion; but it will be an evil day, when these become the prominent objects in its propagation. Vast contributions have been made by the missionaries to geography, to comparative philology, and other sciences. But, God forbid! that our missionary army shall ever be transformed into a vast, baptized exploring expedition! The successful preaching of the gospel among heathen nations *must* have important political effects. For their systems of government are intimately conjoined with their systems of religion. Now, the missionary is compelled to attack the latter; and the destruction of these will, in the end, necessitate a reconstruc-

tion of the latter. But let us leave that to others. With the heartiest conviction of the value of good forms of government, we are compelled to affirm that the social fabric needs *good materials* even more than *good forms*.

The gospel is the instrumentality for supplying good materials. And, when these are furnished, governments will sooner or later assume the forms which the civilization of nations demand, and will work well under these forms.

It is fortunate for the missionary enterprise, that it is now, mainly, in the hands of those who feel, to a considerable extent, the import of the truth that "the kingdom of God is not of this world," and who scout the idea of an alliance between Church and State. How different will *their* policy necessarily be from that of ambitious and meddling Jesuits, or of better men than Jesuits, who might think it their duty, or their privilege, to seek an ultimate connexion between Christianity and secular power. Men will go forth to *preach*; and, only incidentally to make grammars, and found colleges. But even American Christians, if they forget the grand design of the gospel, may suffer their missions to degenerate into institutions, mighty for agitation and mischief, but powerless for good. What is the present movement of Emigrant aid Societies but a development of a carnalized spirit of missions, fostered by a religious fanaticism which knows not what manner of spirit it is of, and which substitutes the "Minie rifle," for "the sword of the Spirit?" And if the Church of Christ forgets the grand object of its aggression on the powers of the earth, what will it become but a vast filibustering army? Let worldly men rejoice in the diffusion of science, of freedom, and of commerce that follows in the wake of Missions. Let Christians rejoice in it, too; but let them urge on the great work, and the incidental blessings will fall out by the way. The true policy, as well as the high duty, of the church is, to act on the principle of the division of labor between the Church and the State.

IV. One more consideration necessary to the successful prosecution of missions is unbounded confidence in the ultimate triumph of the gospel through the power of the Spirit and the Word. God has promised His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession; and He is not slack concerning His promises, though they be not speedily ful-

filled. We are too apt to measure the grand chronology of Heaven by earthly standards of duration, and to forget that, with God, a thousand years are as one day. Celerity and dispatch are exceptions to the rule of divine operations. The flower slowly matures into the fruit; the child still more slowly grows into the man. And great social changes, destined to produce everlasting results, like great geologic transformations, require immense periods of time. In hardly any missionary field, has there been the least indication of success in ten years; and in many, there has not been a single conversion in fifteen years—and even after that lapse of time, the work has moved slowly on. But, in a few cases, to encourage our hope, the Lord has already bestowed abundant success. Despond not.

The gospel has never been dislodged from any country, where it has taken firm hold, but by the utter extermination of Christians; and even then candlesticks have been only removed—never extinguished. Christianity is not yet effete, and ready to vanish away; but she still shows all the vigor of her earlier years. She must, at least, be admitted to have more truth than any other form of religion; and truth is mightier than error—especially if it is energetically wielded. Now will not *our* truth be wielded with energy? Who can fear that the intense interest which has been slowly generated in one hundred years will ever be lost while the great commission still rings in the ears of Christians? Who does not believe that the momentum which has gradually accumulated in the church, will, at length, fall like an avalanche on heathenism, and dash it in pieces as a potter's vessel?

Suffer me to observe, in conclusion, that cordial agreement, among Christians, on the great principles which underlie the missionary enterprise, will obviate the exclusive and repellent tendencies of diverse creeds—and whilst they will not, as they should not, sacrifice any doctrine which they hold to be biblical truth, they will have a strong *desire* to agree, which will lead to an ultimate agreement in *the truth*. And then, indeed, will soon be sung, the anthem, "The kingdoms of this world have become the kingdoms of our Lord and His Christ."



